these areas, must pay attention to each of these preoccupations in each of the respective areas. If they are tampered with too much, they may cause revolution. And here we can see why, if Sukawati, the President of East Indonesia today, comes there is no excitement; but if the radja, representing adat, arrives there is much excitement. So I was right in thinking of calling the South Celebes section of my work "the adat land." I 181

Regarding history, Rahim said that there is much material to be found in the lontar [old manuscript; from lontar or tala tree whose leaves were used for writing--Analyst]. He added that there was considerable material there on homo-sexual relations. He believes that it came from India. I said that it was probably from the same base, but that it was also probably here earlier. M 175 838 212

In talking about adat, Rahim said that Goa is plenty adat conscious though he agreed that perhaps Wadjo was purer. C 181

I asked about property. Anyone who is an Indonesian can buy land. And it is private. However, the radja has the right of eminent domain, and thus the land is tax liable. But this goes for everywhere. M 421 651

We also talked about the old days which Rahim's father remembered and which Rahim saw the last of. Thus the old market, in the center of the kampong and now in disuse, was formerly (say fifty years ago) a tremendous place. Praus from all over came up the river including those belonging to Chinese. And there were dancers (padjoge) and shows. Today there is a daily market (pasar) at Djongaya. Sungguminasa has a pasar two times a week. Rahim said that he thought most areas in this district had a five-day pasar week. I asked if maybe the trend toward large sized towns, better transportation, and modernization might not lead to a daily pasar instead of the rearrangement. Thus Makassar which was perhaps once a part of a ring, as it gradually became bigger and bigger, was now developing into one steady, daily pasar. This may have happened also with Djongaya. Sungguminasa, which is near Makassar, is half way, being a bit further off. He seemed to think that this was at least a possible idea. M 173 443 360●

We got on to classes, but I got nothing new, except for some details regarding marriage. I questioned if it were true that a lower man, for example, the descendent of a slave, could not marry a higher woman, but that the marriage in reverse was possible. A big business man who came there in a European blue shirt, fat and keen, said sure, anything went now. But an old man present, with a stringy beard, said no, no, impossible. It was taboo before and it is now. He added that M 565 582 114 829

157 was adamant. The Minangkabau man said that no human
114 sympathy, feeling, or responsibility was shown. He added that he is afraid because of the many unfriendly faces all around. He is an Indonesian, a stranger here.

661 The old Sulewatang, who is Minister of Public Information
829 here, gave a speech on government. Someone in the audience asked him what democracy meant. He said it meant unques-
184 tioning obedience to the orders of the radja. Then I heard
563 something really good. There are two kampongs near Pam-
161 panua, one called Welado and the other Udjung. The people there are known to be different and Andi said they formerly
582 had no adat. But they are reported to have "learned". Udjung and Welado, especially the latter, speak Buginese with a definite accent. Later, on our way to Pampanua, we passed Welado which Andi says has a population of 10,000. It is a dark, dank place on the river with ramshackle houses. Still, it is no more so than most Buginese kampongs. The people seem to me (imagination?) to be a bit negroid. Anyway, Friedericy says that Welado is the one village that refused to give a girl, if requested, to the radja. This is because once a Bone prince mistreated a girl of this kampong who was given to him. The Sulewatang explained the case by telling me that this kampong was formerly Toridjene. They are Badjo, now in the process of acculturation, and still have an accent in Buginese.

197 As for accent and languages in this area, I am told that
191 Makassarese is so close to Buginese that it can be understood by either speaker when speaking to the other in ones' own language (like Danish and Norwegian). But, they say, it sounds funny. Also, they can tell what part of the Buginese area a person comes from by his accent, for example, if a person comes from Wadjo.

186 I got nowhere regarding the traditional enmities question. [presumably with the Makassarese--Analyst] They seem to have forgotten the whole business, and maybe it was this way formerly. Once the war was over, it may have been like a game.

772 I also got nowhere on cosmology linked with the state, nor with magical ideas. They are dead on this matter, or else they are covering up.

443 As for the market, this is definitely a five-day market
● 366 week area although there are twice-a-week markets, and, as in Pampanua, five-day-a-week markets. One lad said that there are interlocking circles of markets. Thus Watumpone gears in with at least two. One runs to the west including Palakka and (I presume) three other kampongs with markets

and the five days circulate around them. Then, another circle runs east into the Tanette Riatang wanua, where there are four markets in different kampongs. That circle gears in with the big market at Watumpone too. 443 366

I asked whether the range of distance from which the people come to market has increased with the use of buses. They said that it probably had. They also mentioned bicycles as another easing factor in getting to the market place. 489 493

As for education, much discussion resulted. Andi in particular seemed to be critical of the educational possibilities here. He said they would like to progress, but were unable to. They have only lower, and I think, middle schools in Watumpone. However, they are building another school now. Up to this month schools have been free, and the children have thronged to classes. But Andi said that now they expected a sharp drop. He said that if they charged even five cents a month it would be too much for many. (Later Thierens said that he doubted this and also that there was so little money in the kampong. He added that they could get jobs as coolies as there was a big demand for this type of labor. For example, they could work on roads at f.50 a month. The point seems to be, however, that they do not want to. He has a dim view of their energy, and perhaps he is right.) No one in the kampong has attended the University. Some have gone to middle school and many have attended lower school. Quite a few (?), relatively speaking, have gone to Makassar, and they must do so if they wish to get further education, for example, by going to normal school (except for the teachers school for the villages in Watumpone). Evidently, few, if any, go outside of Indonesia for education. 871 434 464

There are Mohammedan schools in the village. I asked about their support. They said that the arus gave money from their own funds, and also got some contributions. They received no money from the Bone treasury. At this point they became irritated, saying that in South Celebes if schools are Christian they get a subsidy from the treasury, but this is not so if the schools are Mohammedan. (Maybe they meant that the government schools should be included too when they said, "why should not the religious (Mohammedan) schools get funds too, since this is a Mohammedan country?") Anyway, there is a great deal of feeling on this matter. Formerly there was much feeling against education, and there still is to some extent, especially by the lowers. But, increasingly, more and more want it. I told what I had heard about even the radjas not wanting their children to go to Makassar for more than a few years. They said that that was generally so, and Andi again said that Bone is quite backward. 871 578